532 figures at pa·la·ku·č (fig. 14), at 3 South Fork sites all figures painted in red; at pa·la·ku·č majority of figures in red, but a few in red and black and one, of snake (?), in black, outlined in yellow.

Little or no plastic representation, except for crude dolls children made; no realistic carving. Tule image of deceased person carried at mourning ceremony (see Rituals).

[778]

531 Symbolism apparently entirely lacking; informants could give no explanations for feather wand, woodpecker bands, other paraphernalia carried at mourning ceremonies (see Rituals); one item common among Great Basin, California tribes, that of decorating baby cradles according to sex of child (Kelly, 134; Steward, 1933, 273; Kroeber, Handbook, 536) consistently denied among Tübatulabal. A few basket patterns had descriptive names (ante).

[171]

802 Knowledge.- Decimal system used; count has been recorded (Voegelin, 1935 a, 178). Large numbers of rabbits, fish which were to be divided between several persons had to be portioned out. Sticks, marks in sand not used in division.

805 Year (šuwa·l, world) divided into u·dalami·k, fall, "when the sun is shorter" (SM); tomo·waš, winter; taha·waš, summer, "when the sun goes higher" (SM). Doubtful if solstices observed. Year divided into lunations, months starting on each crescent moon; some lunations named descriptively: ču·u·ga·nan čuwi·la·t, icicles hanging down (January?), which was followed by hu·litap, everything green; ku·la·^{wit}, when grass is ready to bloom; ibi·n wi·^{yal}, time when flowers bloom. Rest of lunations unnamed or informants had forgotten their names; no month names taken from names for fingers.

821 Stars (šu·l) not used at night for guidance;
773 not counted above 3 (Voegelin, 1935 a, 179) because "a long time ago the Indians counted all the stars and they died; that's why they're afraid to count them now" (SM). Milky Way (owi·dinpo'in, dove's fire) caused by doves who "made a fire and the smoke went white" (SM); this part of myth which SM would not tell in summertime. "The Mexicans say the Milky Way is piñole" (SM). Pleiades (a·na·wišt) are 7 women who left husbands and went up in sky. Morning star (yeu'wišn) seemed to have no myth connected with it. SM had heard of star shower, but had no comments to make.

Crescent moon lying on back presages dry weather; upright it is full of water (SM). Rainbow (tanibo·'in) has myth attached to it.

At eclipse of sun (u·muktal) people put powdered tobacco on palm of hand and blew it toward sun, shouting 3 times, "Sun, don't die; come alive," or similar entreaties. If sun should ever die, large snake (wai·i·ni·š) living up in sky would fall to earth (SM).

823 Earth dome-shaped, surrounded by water. Earth-
773 quakes (šuwa·l šidu·gat, world shaking) caused by woman (p. 60).

Directional terms obsolescent; wi·nan, N, pa·lami·k, W, talami·k, E; possibly others.

[p. 58(b)]

787 speak to him; this animal then became visionary's
276 pet (pungul) or life (ho·nun; also used for charm).
776 Not every person who took jimsonweed obtained pet. Pets might be eagle, chicken hawk, prairie falcon, duck with twisted bill, any variety fish, rattlesnake, bear, mt. lion, deer, antelope, rabbit. Person shared attributes of his pet; if fish obtained, could "swim all day and never be tired"; if deer, rabbit, "one could run fast." Mt. lion good pet to obtain; one "had to go to the mts. to get mt. lion; then one would be strong, like a lion" (MM). Coyote not good to have as pet, "because he belonged to bad doctors." Deer, bear, rattlesnake, best pets (SM); deer also curing shaman's pet. Ghost best sort of life to obtain; person having ghost of dead relative as his life "would never die; one man took jimsonweed and saw a ghost who talked to him; he had that ghost as
[177] his honun" (SM). Ghost not referred to as one's pet. Bulls, cows, horses never obtained as pets.

776 Person might have 2 or more pets simultane-
787 ously; MM said person could not kill or eat any
751 species of animal he had for pet, but SM, FP denied this, except with respect to bear. Pets not inheritable; each person had to obtain his own. Identity of pet kept secret; "if person talked about his pet he wouldn't help him" (SM). Deer, bear gave songs; other pets did not; deer song not same as deer song shaman used in curing; persons with deer, bear songs sung these at night, softly, while sweating. In sickness person might be visited by his pet, cured by him. All pets, when they talked to visionary, instructed him how to make, obtain amulet (takinin), such as bear's paw (p. 65) or haliotis pendant (Voegelin, 1935 b, 193), which visionary kept secreted about his person, guarding it carefully from theft, loss; this amulet endowed with magical properties, made its possessor invulnerable against misfortune, hunger, many forms witchcraft. "A person with
[178] takinin didn't need to go to a doctor to be cured; often he could cure himself" (SM). Person sometimes helped others with his takinin (see Autobiography of FP); loss of one's amulet meant loss of supernatural power; its efficacy could also be exhausted by use. Power inherent in amulet related directly to original owner; out of his or her hands amulet not powerful object.

788 Youths of about 18 or more also took ants to
787 gain power; SM said younger women did not take ants, not being strong enough, but FP had been given them. Taking of ants individual matter; done in wintertime; youth fasted as for jimsonweed; on third day was taken into sweat house by either of his grandfathers and about 7 balls of eagle down, each containing 5 yellow ants, given him with water, "like pills." When boy's eyeballs turned red person administering ants knew he had had enough, and shook him so that ants would bite him inside. Youth then fell into stupor which lasted all day; usually regained consciousness in evening; next morning was given hot water to induce vomiting; "the ants came out alive, in those

No particular person carried the image, feather
765 wand, yellowhammer banners; "just anyone could"
788 (SM). No songs sung during wailing. Chiefs at-
[237] tended burnings, but exercised no particular
functions.

765 FP's account of burning held by her mother's
788 sister, a Koso woman, at omomĭp, did not differ
173 in essentials from SM's accounts, save FP said
535 all the men who danced were muluwin, wore feather
skirts. Manager acted like clown; he was paid by giver of fiesta, as was Palagewan manager, and was "the big boss" at a fiesta. FP's uncle, Mouse, chief for Koso in e. end South Fork valley, attended this burning; "he told the people to dance; he also made speeches to the people, early in the morning; he went all around the camp, talking loudly, telling everybody to feed the people well, be kind to them." FP's aunt had bought 2 steers as part of provender, employed 4 cooks, whom she paid for their services. At the burning, held on Sunday morning, aunt threw beads, cotton goods, bags of chia seeds, piñons to people around fire; "the people fought for all that, they took it out of her hands. She was crying, loudly, when she threw the things away; people knocked each other down; Mouse kept order." Horse belonging to deceased loaded with beads, killed at this time; FP also said dog might be killed; PN agreed man's horse killed, but SM denied this was usual practice.

Kroeber says invited chief had charge of burning at climax of fiesta, that his people gathered wood, tended fire, burned image, washed faces of mourners afterward, etc. (Handbook, 609). SM denied these statements; said that it was true that at Elemgil's burning Yokuts man employed as messenger, but that latter lived among Palagewan, and that Elemgil invited Yokuts to burning because "he went down to Tejon a lot, and knew the people there." Kawičina, the dance manager who had charge of burning, was member Palagewan band. Little Bill Chico, SM's predecessor, did not put burning in charge of chief from another tribe
[178] when he gave one; if woman giving fiesta, her son generally managed it for her. Tübatulabal stopped holding these fiestas around 30 yrs. ago; at present time, night before burial of corpse
[177] relations of deceased and all others who care to assemble at SM's house or at home of deceased, spend night in wailing; SM makes, decorates a
778 cross, reads from Bible in Spanish.

Feather wand (fig. 16) carried at burning made

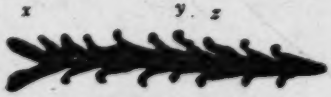

Fig. 16. Feather wand carried at burnings (x, eagle feathers; y, quail crests, z, mud-hen feathers).

[p. 70(a)]

778 237 from stick, 2 ft. long, wrapped with mud-hen feathers, with mt.-quail crests tied to tips of mud-hen feathers; surmounted with 2 eagle feathers. Wand tied on end of long stick, borne aloft in procession by "any man," then thrown in fire. "These were always carried at burnings" (SM, FP); why, no informant knew.

[171] Yellowhammer bands resembled Miwok band with jagged edge (Kroeber, Handbook, 590, pl. 58); better made than Koso specimen (ibid.). Such bands (wi·lat) worn by dancer around waist (FP); never worn as headbands (SM, FP); also carried on poles at burnings (SM), or hung on door of living house to keep ghosts away (FP); were made by men, bought by maker of fiesta for $2 apiece.

292 535 Dancer (muluwin) wore feather dance outfit, carried bunch of eagle feathers (ma·ša·wišt) tied around wrist, which he used to dust off women (see section on Chieftainship, Law, Conduct); some dancers wore hair woman giving fiesta had cut off in mourning; they tied it around both legs like garters.

535 [171] Dance (muluwil) performed at fiestas similar to Owens Valley Paiute totshoid[u] dance (Steward, 1933, 321); line of women moved sideways right and left; men danced in same spot; muluwin danced around fire. MM, who had spent 16 yrs. among Owens Valley Paiute, called this dance "war dance" as it is called by Owens Valley Paiute, when referring to it. Among Tübatulabal this form of dance does not seem to have been of recent introduction; informants asserted it was old form, and not restricted to burnings; at dances made occasionally "just for fun," Tübatulabal danced "in 2 long lines of men and women, just like they danced at a burning" (FP). MM said this was "the only dance the Tübatulabal had," which is, of course, only partly correct. Several Koso, as well as Tübatulabal, dancers were referred to by my informants; among Koso dancers Juan Paiyote (p. 51), whom Steward's informants mentioned, was often alluded to, but never as person who had introduced this dance among Tübatulabal.

881 Puberty rites, bird cult.- Boys' puberty rites lacking, unless quest for supernatural power could be considered as such.

881 171 Definite adolescence ceremony for girls, which has been noted for Tübatulabal (Handbook, 607), may possibly have been practiced formerly among Palagewan, but SM, ES, FP, LT repeatedly denied any knowledge of such rites for either band. SM was only informant who once said girls were put on warm pit at first menstruation, as among Owens Valley Paiute (Steward, 1933, 293); MM was interpreting at time, may have been giving me Owens Valley Paiute information; subsequently with ES interpreting, SM flatly contradicted his statement of year before, said pit only used by women having babies. Absence of girls' puberty rites among Tübatulabal of interest in view of Kroeber's assertions that throughout California elaborate development of these rites "stands out conspicuously"

4: Kroeber E-5 (no date) 1925 NS22 Tübatulabal NS22

apparently of the Chemehuevi: the terms used are often quite different, but their significance is the same. The two groups thus think alike as regards relationship. A particular trait shared with the Yokuts is the custom of altering the kinship term when the connecting relative has died; but this has already been seen to be a Kawaiisu device, and the custom may well have had a Shoshonean origin and been borrowed by the Yokuts.

Chieftainship, on the other hand, resembles the Yokuts rather than the Kawaiisu institution. The prime requisite is to be the son of a *tiwimal* or chief; the approval of the community and the possession of wealth are also factors. The father selects the son who is to receive the dignity; if there is no male heir, a daughter succeeds. The feeling as regards descent must be strong, since the husband of a chieftainess is accorded no official authority, and the title passes to her son.

RELIGION.

Information fails as to whether the Tübatulabal practiced the southern Yokuts form of Jimson-weed ritual. They did have what the Yokuts seem to have lacked: a definite adolescence ceremony for girls. It is the old story: among the hill men this simple and personal observance stands out conspicuously, while in the more elaborate civilization of the lowlanders it is dwarfed or crowded aside.

The fact that the Tübatulabal are said in this ceremony to put their girls into a pit and cover them suggests an influence from southern California.

The mourning ceremony is called *Anangat*, is made primarily for a single person of prominence about two years after his death, and as among Maidu, Yokuts, and Luiseño, represents him by an image. Such a figure is made of bundled tules, and its sex denoted by bead necklaces and feathers, or an apron. The figure is burned at daybreak of the last night of the rites, together with baskets and other valuables.

So far we have substantially the same features as mark the ceremony among the other tribes mentioned. A trait that may be distinctive of the Tübatulabal is the fact that the mourner puts the observances in charge of visitors from other localities. This may be the substitute of an undivided people for the reciprocal division of function among a dually organized one; or the basic idea of the participation of nonmourners may be older and have been seized upon and fortified by those groups that were subsequently cleft into social moieties.

An invited chief had charge of the burning at the climax. His people gathered wood, tended the fire, burned the image, washed the